

It was narrated that Ka'b ibn Ujrah said: "Rasūli Allāh ﷺ came out to us, we were made up of nine; five and four. The first of the numbers for the Arabs, and the latter for the non-Arabs. He said: 'Listen, have you heard that after me there will be leaders, whoever enters upon them and condones to their lies, and supports them in their oppression, then he is not from me and I am not from him, and he shall not drink with me from the Hawd. And whoever does not enter upon them, nor help them in their oppression, nor condones to their lies, then he is from me, and I am from him, and he shall drink with me at the **Hawd** (cistern).'"

This hadīth is graded sahīh (authentic) by Dār us Salām. It has different chains of narrators and this narration is in sunan an-Nasā'i. It was also narrated by at-Tirmithī, imām Ahmad, ibn Hibbān, Abu Ya'la, at-Tabarānī, al-Bazzār and al-Hākim.

Other sahābah who narrated this hadīth are: Khabbāb ibn al-Arāt, Nu'mān ibn al-Bashīr, Abu Sa'īd al-Khudrī en Abd Allāh ibn 'Umar, Djābir ibn Abd Allāh and Huthaifah ibn al-Yamān (رضي الله عنهم (اجمعين)).

al-Mubarakfurī said in "Tuhfat al-Ahwathī Sharh Djāmi' at-Tirmithī (pagina 443):

أَيُّ بِالْإِقْتَاءِ وَنَحْوِهِ ؛ أَيُّ مِنَ الْعُلَمَاءِ وَغَيْرِهِمْ وَأَعْنَاهُمْ عَلَى ظُلْمِهِمْ ؛ مَنْ دَخَلَ عَلَيْهِمْ

Translation: "(whoever enters upon them); from the Ulamāe and others. (and supports them in their oppression); with fatāwa or something similar."

al-Mubarakfurī said in "Tuhfat al-Ahwathī Sharh Djāmi' at-Tirmithī (pagina 191):

فَيَلَّهُو كِتَابَهُ عَنْ قَطْعِ الْوَصْلَةِ بَيْنَ ذَلِكَ الرَّجُلِ وَبَيْنَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ لَيْسَ بِتَابِعٍ لِي وَبَعِيدٍ عَنِي وَكَانَ : فَلَيْسَ مَنِي وَلَسْنُ مِنْهُ سُفِينُ التُّورِي بِكُرْهَةِ تَأْوِيلِهِ وَيَحْمِلُهُ عَلَى ظَاهِرِهِ لِيَكُونَ أَبْلَغَ فِي الرَّجْرِ

Translation: "(then he is not from me and I am not from him); It is said that it refers to cutting the connection between this man and Rasūli Allāh ﷺ, in other words he's not a follower of him and far away from him Sufyan at-Thawrī didn't want to give this saying another interpretation and he was used to taking it as it appeared because it made the sentence and disapproval stronger."

al-Baghawī said in Sharh as-Sunnah (explanation hadīth nr. 2030):

وَفِي الْحَدِيثِ كَرَاهِيَّةُ الدُّخُولِ عَلَى أَمْرَاءِ الْجَوْرِ، قَالَ أَبْنُ مَسْعُودٍ: " إِنَّ عَلَى أَبْوَابِ السُّلْطَانِ فِتَنًا كَمَبَارِكِ الْإِبْلِ، وَالَّذِي نَفْسِي بِبَدْءِهِ لَا تُصِيبُونَ مِنْ دُنْيَا هُمْ شَيْئًا إِلَّا أَصَابُوا مِنْ دِينِكُمْ مُثْنَيْهِ " . وَعَنْ وَهْبِ بْنِ مُتَّهِ مُثْلَهِ

Translation: "This hadīth contains disapproval of coming close to the oppressive rulers, ibn Mas'ūd said: "At the doors of the sultan are major fitan, (I swear) By Him in Whose Hand my soul is! that you will gain from the dunya at it, while losing the same from your religion."

Wahb ibn Muwabbih said the same.